

THE
Assenters Sayings,

PUBLISHED

In their own Words.

For the Information of the

PEOPLE:

Being in Requital of

Roger L'Estrange's
DISSENTERS SAYINGS.

By an Indifferent Hand.

LONDON,
Printed for Henry Jones. 1681.

The Epistle to the Reader.

In this Collection you will find Sayings of two sorts, some Good, and some Bad; the Good are all spoken in favor of Dissenters, by men of as much Piety and Learning, as any have been in the Church of England since the Reformation. Among the Bad ones, you will find some Enthusiastick and Blasphemous, some in favor of Debauchery, &c.

In making this Collection, I have taken care to avoid that which L'Estrange is so frequently guilty of in his pretended Dissenters Sayings, viz. taking a line in one place, two or three words in another, and a word from another, and drawing them head and shoulders into one Sentence; which thus jumbled together, speak quite contrary to the Author's sense and meaning: So that to say the truth, some of those Sayings are not the Dissenters, but L'Estrange's. Now here you will find the whole Sentence laid down in the words of the Author, without the least alteration. I shall conclude with my hearty Prayer to God, That Assenter and Dissenter, and all other Names of Division, and Causes of Animosity may be taken away from among us for ever.

The Epistle to the Reader.

THE Design of the ensuing Collection, is, in some measure, to put a Check to those Glamorous Outcries that are daily sent forth against the Dissenters, especially in those two famous Pamphlets, called, The Dissenters Sayings, &c. And to inform the World, That the Dissenters from the Church of England, are no such manner of Persons; as R. L. Heraclitus Club, and the late said William Gould, would represent them to the Common People for; and there is nothing more plain, than that many sober Assenters to the Church of England, are Dissenters from them: For you shall find many of these Sayings spoken in favor of the Dissenters; by Men of more Brains and Learning, and therefore more capable of judging, than Roger L'Esrange, and though (being Guide to the inferior Clergy, as the Worshipful JEST-ASs was pleas'd to stile himself in a Letter to a young Divine at CAMBRIDGE) he may wish Authority correct them, yet certainly he will not do so by those of the superior Clergy. Men, of far more Holiness and Piety, whose Sayings are more to be regarded, than the envious and malicious Railings of every profligate Buffoon: Men of far better Estates, and larger Revenues, whereby they are not so liable to be imposed upon by a debauch'd Companion, or an imperious Strumpet; a pressing Poverty, or an insatiable Revenge; a covetous Bookseller, or a turbulent Clergy-man; the one promising to pay well for his Copy, and the other to make larger Contributions among those of his Trade: For it is apparent to all unprejudic'd Persons, that the whole design and ultimate end of all his Writings, is, to promote the Roman Interest, supply his Necessity, and satiate his Revenge.

THE
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TO

Inform the PEOPLE.

I shall Introduce the Reader with a Choice Collection of the Sayings of a Great Champion of the Assenters: wherein he endeavours to prove K. C. the First, to be the Third Person in the Trinity. 2ly, That there is no Salvation to be obtained out of the Church of England.

1. **T**HE first Objection is, say they, *What doth your Scripture Proofs make for King Charles?* I answer, With those that hate Him and the Truth, the Proofs are of little or no force: With such as love Him and the Truth, the Proofs will prevail. There are darker Proofs than these brought to prove the verity of our Saviour Jesus Christ. *Ecce to the Voice from Heaven, Printed 1652. in the Preface.*

2. As the Jews will find Objections enough against the Gospel, so many will find Objections against this King; but let them take heed what they say against Him, for Jesus knew that the Scriptures heretofore was dark, and therefore he said to them that spake against his own Person then, *It was forgiven them: but saith he, Whosoever speaketh a word against the Holy Ghost, it shall never*

never be forgiven him, Matth. 12. 32. That is, against his appearance in this King, John 14. 26. Jer. 9. 28. which thing is so clear, that all the Mysteries of God are opened by it: So that now, an Angel swears that time shall be no more for Ignorance to shelter under, Rev. 10. 7. *Ibid.*

3. For, this King is that Key of David, by which all Secrets was locked up, *Isa.* 22. 22. Rev. 3. 7. and by which Key all now is opened, for this Day of Light was appointed to be in a King, and therefore it is said in *Heb.* 4. 7. he limiteth a day, saying in David, To day, after so long time, giving to understand, that the Day was not the Apostles Time, nor David's time, but our time. *Ibid.*

4. Christ signifies Anointed in English, and I hope none will deny the King to be the Lords Anointed; the Lord, our Lord, is the Lord Jesus, and the King is the Lord's Anointed, or in Greek, his Christ; for all knows, that Christ is a Greek word; and one of the most learned Bishops in England, upon the hearing of my Book read before him, gave this sentence of Approbation upon it, That he wished that all Men were of my mind; and for the Third Person, all the true Ministers in the King's Dominions fifteen years ago gave him the place of the Third Person, saying of him to God the Father in their Prayers, CHARLES, by thy Grace and Providence, King of great Britain, France and Ireland, Defender of the true Ancient Catholick and Apostolick Faith; next under Thee and thy Son, supream Head and Governour. *Ibid.*

5. Here they place the King to be next to Jesus Christ, making no mention of the Holy Ghost, except they meant Him to be the King. *Ibid.*

6. The *Holy Ghost* is the Chief Governour of the *Saints on Earth*, by the Apostles Testimony, for when the Decree is sent to the People of God, *Acts* 15. 28. it runs thus; *It seemed good to the Holy Ghost, and to us, to lay upon you no other burdens than these*: And for the Ministers words, by the orational sense of them, we must understand them thus, That by the *King*, they mean the *Holy Ghost*, and *third Person*; or else, we must understand thus, That they do not acknowledge the *Holy Ghost* to be the *third Person*, for they spake of God the *Father*, and of God the *Son*, and *King Charles* to be next and immediate under the *Father* and the *Son*. Ibid.

7. Here they put out the *Holy Ghost* from being the *third Person*, except they mean him to be signified to us in the *King's Person*; which may very well be, for *Christ himself* in the first place, where he speaks of God's sending the *Holy Ghost*, saith he, *John* 14. 16. *I will pray the Father, and he shall give you another Comforter*: and by this *Comforter*, we must understand him according to the Scripture, *Deut.* 18. 16. that is, another *Comforter* like unto me, not only a *Spirit*, but a *perfect Man*. Ibid.

8. We must understand the *Holy Ghost* to be a *man*, for they that are sent to us in the Name of *Christ*, are *Men*, yet he that is thus dignified is but *one man*. Ibid.

9. *Christ* saith, speaking of the *Holy Ghost*, *John* 16. 13. *He shall not speak of himself, but what he heareth that shall he speak*. Ibid.

10. From whence you may understand, That the *Holy Ghost* though called here a *Spirit*, as elsewhere, is

not a *Spirit* only, but a *Man* also; for he is a *Heaver* and a *Receiver* of the *things* of *Christ*, and his Errand is not to speak of himself, or to set forth himself, but to glorifie *Jesus Christ*, which thing you know, *King Charles* did above all that ever was. *Ibid.*

11. You say, The *Holy Ghost* came upon the Apostles, and so the promise of *Christ*, *Joh. 14.* was fulfilled, and there is no further manifestation of the *Holy Ghost* to be expected amongst men: I say no; for the great manifestation of the *Holy Ghost* was reserved untill the time of the Restoration of *Israel*, and thus you see, *Acts 1.* For *Christ* being amongst them, bids them wait for the promise of the *Holy Ghost* and not depart out of *Jerusalem*, untill it came upon them; they thinking there should be a full manifestation of it in their days, said, *Lord wilt thou at this time restore the Kingdom to Israel*; for then they understood the fulness of the promise should be, but the Lord puts by their question, saith to them, they should receive a competent measure of power from the *Holy Ghost* fit for their work, which was but the influence or beams of the *Holy Ghost*, so called the *Holy Ghost*; as we say of the Sun when it shineth upon a House, there is the Sun, though indeed it is but the Sun beams; and the Sun hath its distinct body before our eyes, though no man is able to discern the Limitation of its beams; and as *Abraham*, and the Kings and Prophets, saw *Jesus Christ*, yet they saw not his Body, with their eyes, as the Apostles did; so the Apostles saw the *Holy Ghost*, yet they saw not his Body with their Bodily eyes, as we saw. *Ibid.*

12. *S. Paul* speaks of two, one he calls the first born, and that is *Jesus*, *Heb. 1. 6.* who first was Typed out in the Sacrifices, who cometh and Sacrificed himself; the

(35)
the second he calls *He*, saying, *When He cometh into the World, Heb. 10. 5. That is the Holy Ghost, which is ready to be a body of Jesus Christ to do his Will, Ibid.*

13. In the first Dispensation under the Law, *Christ Jesus* was amongst them, and spake by their Prophets, whose Form of Speech is, *Thus saith the Lord*; and that it is the *Lord Jesus* that uttered himself by them, so in the second Dispensation under the Gospell, you shall find the *Holy Ghost* comes in the beginning in *S. John the Baptist*, and so forward to *Christ* and his Apostles, increasing in it, and that the Prophets under the Gospel use this Form of Speech, *Thus saith the Holy Ghost. Ibid.*

14. As the appearance of *Jesus* was to end the Prophecie and Prophets under the Law, so the appearance of the *Holy Ghost* in *Charles*, is to consummate all Prophecies and Prophets for ever, that now no more Prophets are to be expected: for the *Holy Ghost* hath sealed with his blood that true way by which all the World is to worship God, and that shall Unite all in Love, both *Jews* and *Gentiles. Ibid.*

15. The *Jews* say the same thing that there are two *Messiahs*, one they call *Messiah* the Son of *David*, the other *Messiah* the Son of *Joseph*, which *Messiah* the Son of *Joseph*, as they affirm, was to die in the last War of *Gog* and *Magog*, and afterwards to rise again, and shew him to be *Messiah* the Son of *David*; and that *Messiah* the Son of *Joseph* shall sit in the Throne of *Messiah* the Son of *David*, and Rule for ever all that he hath; and be his Viceroy, as *Joseph* was to *Pharaoh*: which Assertion in this point is more consonant to the Doctrine of *Christ* and his Apostles, then any holds it forth amongst our Divines; yet I say the Spirit of Infallibility is in our Church,

Church, by which they, guided according to the great Providence of God, to give the King the great Honour due unto him; though many of them did not consider what they said, and now will not own it in the true sence: but of this I am sure, that the Bishops who first said it, were men of understanding, and did nothing ignorantly, and some of them Prophesied when the King came from *Spain*, that he should die to maintain the true Catholick Faith. *Ibid.*

16. If Blasphemy be in me, then *Christ* Blasphemes, the *Apostles* Blasphemes, the *Church* Blasphemes, the *Jews* Blasphemes, for we are of one Assertion. *Ibid.*

17. *Christ* is not proud, be not ye foolishly proud for him; for you shall have but a small reward for it, for *Christ* doth permit his Servant to be equal with him, and I dare say, if he had met in his day with such a faithfull King, as King *Charles*, the *Lord Christ* would have put him before him; but the humility of King *Charles*, would have been such that he would have been glad to follow on his knees the last of all his Disciples, being over-joy'd to have that Honour to see his Presence and Person upon Earth. *Ibid.*

18. Who is he that doth prefer King *Charles* to the place that *Jesus* would give unto the meanest of his Servants that is to be equal with him; for my part I do not, and I know no Servant of his will take it upon him, and I know King *Charles* must rather be compelled to it, for *Christ* will give it him by force, and he must receive it, or anger his *Lord*, which I know he will not do. *Ibid.*

19. For so indeed I am sent before King *Charles*, to prepare

prepare a People to receive him; as *S. John* of Old was sent to prepare the way of the *Lord Jesus*, the case is the same. *Ibid.*

20. I suppose such an account is expected from me, as *S. Paul* gave the People, that is, a Narration of my calling to this work, wherein you shall find God's special purpose in me, preparing me from my Infancy, and also leading me by His Special Hand, from time to time, and declaring his minde unto me, giving me to understand wherefore I had my being, shewing special signs upon me, while I was yet an Infant, to the admiration of my Parents, and of all my friends and acquaintance, that they were forced to Prophesie, and to say that God had appointed me for some great Work. *ibid.*

21. Lifting up mine Eyes from my work, I beheld the Angel of the Lord all in white stood upon the Shop-board, with a flaming Sword in his hand ready to destroy me. *Eccho to the Voice from Heaven, pag. 20.*

22. Comparing this trouble of mine by Kindred, to that of my Saviour's, who was in a like manner dealt with by his own Kindred, I taking it to be unto me a similitude of my Saviours grave, I rested confidently, that I should be delivered the third day, the first and second day came and I had nothing, when I did ask for something, but threatening words; and by that the third was come, I was very faint; and as I lay upon my Bed the third day in the morning, expecting some sign of deliverance from God, there came in at the Window a round Cloud, in Colour like unto the Rain Bow, and it covered me, abiding upon me about a quarter of an hour, and when it came upon me, I was so revived, as if I had eaten all the Delicacies in the World; and after a quarter

quarter of an hour, the Cloud departed out of the window in the same manner as it came in, untill it ascended out of my sight. *Ibid. pag. 33.*

23. He answered, You said, *Woe be to them that are not of this House shortly*, meaning the Queens Chappel. I said, Friend, you err as the *Jews* did, for I did not mean the Chappel, but this House of my Body, and of my Faith and Judgment. *Ibid. pag. 43.*

24. I said, I believe we shall be better acquainted, for you are the King's Secretary, and I am God's Secretary. To Secretary Windebank, *ibid. pag. 45.*

25. William Heyfer reading a Book, called the Anatomizing of the Common-Prayer Book, which I disputed against, but not being able longer to heare him read such Blasphemies again the truth, I cried out, saying, *Lord for thy truths sake, shew thy displeasure against this wicked Book*, and as I spake, a mighty flash of fire struck against the window, put all in a fright, and the fellow cast away his Book. *Ibid. pag. 51.*

26. I had the same Spirit to declare the Scripture as did Pen them. *Ibid. pag. 54.*

27. When Green the Recorder asked me what I was? suppose I had answered him; saying, *I am the Lord thy God, thou shalt have no other God but me*; I am sure I had not sinned in it. *Ibid. pag. 67.*

28. As I was desiring God to shew me a figure of the Judgment to come, and the Glory that is to follow, I fell into a Trance, that I seemed to be at *Mayfellan-kadder-ruse*, where I was brought up, and I was with my Elder

elder Brother by the River-side, it was a glorious Day, about Two in the Afternoon, but on a sudden my Brother was gone I knew not how nor where, and as I lifted up mine eyes again, the Sun by degrees became dark, so that the Stars appeared about it; at which darkness the Sheep did cry and run to seek a shelter in holes of the Rocks, as they use to do in those parts, when a darkness comes before a storm; and all the light of Heaven was taken away. Then appeared by a mad-man's house that lived there when I was a Boy, a great Bonfire, and people making merry about it: but as I still waited for some light above, I espied a little white Cloud breaking out in the North-east, after which the Sky appeared, and upon the Sky appeared the *King's Arms* as it is upon blue in some Churches, and it rid upon the Heavens very terrible towards South-west; and as the light appeared, abundance of waters sprung out of a dry Hill Northwards. *Ibid.* p. 107, 108.

29. The interpretation of it is thus, My Brother did signifie *Jesus Christ* appearing, and after absenting himself for a time from his people. *Ibid.*

30. I beheld and saw a peaceable modest young Woman standing on a Plain, & another of a malicious Countenance, and looked enviously upon the modest Woman, and she took up a small Pipe as it were of green Glass, but I was given to understand it was the sting of a Serpent, and she did put it in her mouth and blew it against the modest woman; and they came close together, and did blow one against the other so furiously, that a Wheel of fire in colour like the Rainbow covered them both, that I thought she had consumed the modest woman: but at last she that took up the sting was consumed to nothing, and the modest
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woman remained peaceably, and did shine with beauty far more glorious than before. The first woman signifies *the Church of England*, the other, *the Presbyterians* that took up the *Sting* against *the Church of England*, but at last *the Church of England* gets the Victory, and the other is consumed. *Ibid.* p. 113.

31. On Good Fryday at Night about Ten a Clock, as I came from one Mr. John Lee, who lived then in *Printing-house Lane*, and I lived in *Cob's Yard*, but as I came by *Black-Fryars Church* along the Paved Alley, it being a light Night, over against the Church-yard, there I met a man all in black, with a black long Cloak, like a Presbyterian Minister, and we jostled close, he fell before me, as if a black Cloak had been spread upon the ground, and vanished away. This was that *Presbyterian evil Spirit*, which knew I should discover his wickedness and banish him out of the World, as I did in part in 1646.

32. I say, there is no true Church of God in all the world, but *the Church of England*, and from henceforth there is no Salvation for Souls but in it: there is no Elect visibly seen, save those of the *Church of England*, and all the Elect must come to Unity with these in Form of Worship, Doctrine and Discipline, before they can be justified and saved. *England* at this time contains all the Elect of God, and those that will not come to this Church, must be destroyed. *Preface to the Echo to the Voice from Heaven.*

33. The Reformation of *Luther* in *Germany*, of the *Calvinists*, *Hugonites* in *France*, of *John Knox* in *Scotland*, are but rebellious Rules, like the *Rods* of the *Sorcerers* in *Egypt*. *Voice from Heaven*, p. 54.

34. The Book of *Common Prayer* is promised, *Isa.* 35, 8, 9, 10. and is called *the way of Holiness*, wherein a way-faring man, though a Fool, shall not err therein. *Ibid.* page 30.

So much for this *Welsh Prophet* and mighty *Gigantick Champion* of the *Prelacy*.

35. There sprang up a mighty Bramble on the South-side the Lake *Lemane*, that spread and flourished with such a sudden growth, that by the industry of his Agents abroad, and partly by its own indefatigable pains and pragmaticalness, it quite over-ran the whole Reformation. *Parker's Defence Policy.* p. 663.

36. It is absolutely necessary to the Peace and Government of the World, that the Supreme Magistrate of every Commonwealth should be vested with a Power to govern and conduct the Consciences of Subjects in matters of Religion. *Dr. Parker.* p. 10.

37. Unless Princes have power to bind their Subjects to that Religion that they apprehend most advantageous to publick peace and tranquillity, and restrain those religious mistakes that tends to its subversion, they are no better than Statues and Images of Authority. page 13.

38. A Prince is endued with a Power to Conduct Religion, and that must be subject to his Dominion as well as other things. *Ibid.* p. 27.

39. If Princes should forgoe their Sovereignty over men's Consciences in matters of Religion, they leave themselves less power than is absolutely necessary. *Ibid.*

40. The Supream Government of every Commonwealth, where ever it is lodged, must, of necessity be universal, absolute, and uncontrollable in all affairs whatsoever, that concern the Interests of Mankind, and the ends of Government. *Ibid.*

41. He in whom the Supream Power resides, having Authority to assign to every Subject his proper Function ; and amongst others, those of the *Priesthood*, the exercise whereof as he has power to transfer upon others, so he may, if he please, reserve it to himself. *Ibid. pag. 32. Quere*, Whether this be not a learned exposition of *Mat. 28. 19.* And whether there were any Kings in that Commission?

42. The Government of Religion was vested in Princes by an antecedent Right to Christ. *Ibid. pag. 34.*

43. Men may think of things according to their own persuasions, and assert the freedom of their Judgments against all the powers of the Earth. This is the Privilege of the mind of Man within its own Dominions, its Kingdom is intellectual ; whilst Conscience acts within its proper sphere, the Civil Power is so far from doing it violence, that it never can. *Ibid. p. 89.*

44. Mankind hath the same natural right to liberty of Conscience in matters of religious Worship, as in Affairs of Justice and Honesty ; that is to say, a liberty of judgment, but not of practice. *Ibid. p. 92.*

45. In Cases and Disputes of publick Concernment, private men are not properly *sui juris*, they have no power over their own actions ; they are not to be directed

rected by their own judgments, or determined by their own wills, but by the commands and determinations of the publick Conscience: and if there be any sin in the Command, he that imposed it shall answer for it, and not I, whose duty it is to obey. *Ibid.* p. 308.

Quere, Whether according to this Position; a Man or his Horse be the happiest Creature?

46. The Commands of Authority will warrant my Obedience, my Obedience will hallow, or at least excuse my Actions, and so secure me from sin, if not from error. *Ibid.*

47. In all doubtful and disputable cases, it's better to err with Authority, than to be in the right against it. *Ibidem.*

Quere, Whether this be not an excellent Exposition upon *Acts* 5. 29. we ought to obey God rather than man?

48. God hath appointed Magistrates to be his Trustees and Officials, to act and determine in moral Vertues and pious Devotions according to all Accidents and Emergencies of Affairs: to assign new particulars of the Divine Law, to declare new bounds of right and wrong, which the Law of God neither doth nor can Limit. *Ibid.* p. 80.

Quere, Whether this be not proved out of *Deut.* 17. 17, 18, 19, 20. Neither shall he multiply Wives to himself, that his Heart turn not away: Neither shall he greatly multiply to himself Silver or Gold.

And it shall be when he sitteth upon the Throne of his Kingdom, that he shall write him a Copy of this Law in a Book out of that which is before the Priest the *Levites*.

And it shall be with him, and he shall Read therein all

all the Days of his Life, that he may learn to fear the Lord his God, to keep all the words of this Law, and these Statues to do them.

That his Heart be not lifted up above his Brethren, and that he turn not aside there from, to the right Hand or the Left.

49. Moral Virtues being the most Material and usefull part of all Religion, is also the utmost end of all its Duties, *Ibid.* p. 69.

50. All Religion must of necessity be resolved into *Enthusiasm* or Morality, the former is meer Imposture; and therefore all that is true must be Reduced to the latter, *Ibid.* p. 76.

51. It's absolutely necessary to the Peace and Happiness of Kingdoms, that there be set up a more severe Government over mens Consciences, and Religious Perswasions, then over their Vices and Immoralities. Preface to the Ecclesiastical Policy. p. 53.

52. Princes may with less Hazard give Liberty to Mens Vices and Debaucheries, then their Consciences. *Ibid.* p. 55.

53. If Princes will be Resolute they may make the most stubborn Conscience bend to their Resolutions, *Parker.* p. 271.

54. Princes must be sure to bind on at first their Ecclesiastical Laws with the straitest Knot, and afterward force them in by the severity of their Execution. *Ibid.* p. 121.

55. It's so easy for men to Deserve being punished for their Consciences, that there is no Nation in the World, in which, were Government rightly understood, and duly Managed, mistakes and abuses of Religion, would not supply the Gallies with vastly greater Numbers then villany. *Ibid.* 223.

66. There is not any sort of People so inclinable to Seditious

Seditious Practices, as the Trading part of a Nation
Ibid. p. 49.

57. Of all Villains the well meaning, Zealot is the most Dangerous. *Ibid.* p. 154.

58. Princes cannot pluck a pin out of the Church, but immediately the State shakes and totters, *Ibid.* p. 166.

59. No Rites nor Ceremonies can be esteemed unlawful in the worship of God, unless they tend to Debauch men either in their Practices, or their Conceptions of the Deity. *Ibid.* p. 82.

60. 'Tis no part of the Princes concernment to institute Rules of moral good or evil, that is the care and the prerogative, of a Superiour Law-Giver *Ibid.* p. 241.

61. Christ was not only in an hot Fict of Zeal but in a seeming Fury and Transport of passion. *Preface.* p. 17.

62. I do profess to all the World, that the Transforming of Indifferent Opinions into necessary Articles of Faith, hath been that *Infana Laurus*, or cursed Bay Tree, the cause of all our brawling and contention. Bishop *Bramhall.* p. 141.

63. When the Civil Magistrate takes upon him to Determine any particular Forms of outward worship, it is of no worse consequence, then if he should go about to Define the significaton of all the words used in the worship of God. *Parker.* p. 110.

64. Some have thought they could not be esteemed Loyal, if they appeared Devout: And therefore to purchase the one Character, were willing not only to throw off, but openly to reproach the other all they could, Mr. *Burnets.* Sermon before the Court of Aldermen. *Jan.* 30. 1681. p. 10.

65. It is not to be conceived, that amongst them who
are

are so Zealous in the opposing of a Plot against his Majesties Person, our holy Religion, and the peace and safety of the Nation; there can be any that dares mock God and man so audaciously as to be designing any such thing themselves, the same time they are accusing others of it. To suppose it otherwise, were to give Credit to the false suggestions and base contrivances of those who Design nothing more than to take us off from watching over their Motions, by engaging us one against another, and infusing such Jealousies, as may effectually divide us among our selves: The only way that is now left without a Forraign power, first to break, and then to Conquer those in seperated parties, whose united strength they know they cannot Resist. *Ibid. p. 18.*

66. God be Thanked none of our Differences are such as we may Despair of Reconciling them, or at least of bearing with one anothers Infirmities and Mistakes, *Ibid. p. 26.*

67. Many that are for the Church should abate of their stiffness, in things not Essential; and unite at home all that are capable of it by adjusting matters among our selves and those cannot come into that Union be at least Inoffensive to them that do. *Ibid. p. 28.*

68. The Kings great strength is his peoples love. Causes and Remedy of the Distempers of the times. *p. 285.*

69. But these, like the grave, swallow all, the good, the bad, life, Liberty, and Estate; Families, posterity, Root and Branch, in one Day, I mean such as are Trepanners or Countenancers of them; sham-Evidence, false Witnesses, whose Tongue can Swear and unswear, whose Tongue perhaps have Cut the Throats of many a poor Innocent already, and still want more work, more work; men of no Honour, no Honesty, no Religion, (except of that Notorious and Bloody Religion, that is worse then no Religion) you may have more
Truth

Truth, more kindness more Fidelity, fairer quarter from Infidels, then from such Bigotted-Catholicks, that think it is Religion and pleasing to God to cut men's Throats. Horrid Sin of Man-Catching, p. 9.

60. Which they dare not always do in the down right *Godfrey* way of Murdering; (that has and may) prove Dangerous, no the Devil is crafty, and his Agents and Emiffaries can improve in Wit as well as Malice; they do the Feat, lay their Snares, catch men (not in the night and be Hang'd) but at noon Day and by Law; not with Cruel Hands, but a way worth two on't) with Venemous Tongues of a Serpent. *Ibid.*

61. And that by false Oaths, false Tongues swearing *pro & con*; as if those that will swear you Twenty Oaths in an hour, for God have Mercy, will scruple at an Oath for Money, and to have all other Oaths and Sins pardoned, into the Bargain *Ibid.* p. 10.

62. Wicked men by false Oaths can do the Business, do their own Business, get Rewards for catching Innocent men, and not always (though sometimes) the Gallows also for their pains, in setting Snares to catch men, these are the men that can do any mans business how Innocent soever, *Ibid.*

63. Holy *David* compares these lurking Catch-poles, these Knights of the Post (that wait in all Companies and spie in all Assemblies) unto a Lion Lurking in his Den; or in secret places, lying in wait privily and under some Covert (perhaps of the Righteous Law) to catch men, to catch their Prey. Where men walk, where men Talk, by the way-side says *David*, they insinuate into all Companies, all business, all Assemblies,

where they can get Admittance, they are never out of their way ; they catch at the words of a Minister in the Pulpit, of a Judge upon the Bench, laying Snares for him that Reproveh in the Gate , Trepanning their very Comrades, their Friends and Familiars, like *Jeremies* Companions, *Jer.* 20. 10. Saying, Peradventure he will be inticed, and we shall prevail against him, and we shall take our Revenge on him. But this they do with all privacy imaginable, perhaps under an Oath of Secrecy, to pump the deeper, under Colour of Friendship, or under Colour of some doubtfull word that will bear two Sences, and they shall always take it in the worst Sence and in the wrong Sence, and inconsistent in Sence, and incoherent with all former or subsequent Discourse, or make Additions, villanous Additions of their own, these are the Dark-Lanthorn men, that like *Faux*, walk with a Vizard on, the vizard of Honesty, of Religion, Friendship, or perhaps of good Fellowship, laying their Snares secretly and in the Dark, to catch Men. *Ibid.* p. 14.

64. These are the Blades of our times, and the men of Valour, that dare strut like those Giants of old, that bid Heaven battle, and did Defiance to the God of Heaven, and Blaspheme him to his Face, and if ever they Pray to him, 'tis only in jeer , as when they pray to God to Damn them, Damn them. *Ibid.* p. 16.

65. Words are lost, and much more holy Scripture words are lost on these stout Hectors, Atheists, false Witnesses, men-catchers, Catch-poles, and Sham-Evidences. God bless us all from them, and grant we may never come into their Clutch, or within the reach and probability of their Oaths, their Oaths, the Snares where-
with they catch men, many honest men, useful men;
nay,

nay, therefore these men-catchers lay their Snares and their oathing-gins to catch them; because they are honest and usefull, and stand just in the way to hinder their Villanous Plots and Design. Well go on, and swear and Dam your selves to the Pit of Hell, and let men perswade you there's no such thing as Hell, at worst but a kind of Purgatory, (a certain refining crucible only to take away your Dross) and for a little money, or killing two or three Hereticks, and that warm hot house too, may be avoided, *Ibid. p. 19.*

66. They'll say it is a difficult thing to prove a Rogue perjur'd, and an Affidavit-man, and an Evidence shall find favour and Friends, 'tis hopefull, and if we swear (say they) to catch and trap a man out of his life and Estate, we are upon our Oaths, (so they are every hour of the day but when they sleep, but no sooner awake, but the first is a prayer to God, damn me) none can contradict us, the Jury is bound to believe us whether they will or no, and in spite of their Heart and Conscience (they must go according to their Evidence, yes, yes, the Juries well know their duty, well know you and your Evidence too) none know to the contrary, an Oath is an Oath, they go on and say before Death and the day of Judgment, wee'll Repent and get a Pardon from our Ghostly-Father; nay, perhaps they have one before hand in their Pockets, *Sub Sigillo pistoris, vel Sacerdotis.* But your Ghostly-Father, nor their Father.--*Pa--Pa pater patrum,* cannot deliver the false Swearers and Men-catchers from the just Judgment and Discovery of the Father of Spirits, who protests he will be both Judg and Jury and Witness too against the false Swearers, Adulterers and Oppressors, *Mt. 3. 5. Ibid. p. 19.*

67. There was a Plot, a horrid Plot and Conspiracy by the Chief Priest and Scribes against our blessed Redeemer's Life, and willing enough they were to kill him but they feared the people. Wherefore they Resolved he should suffer by the Law of the Ladd, for Treason, in preverting the Nation, and forbidding to give Tribute to *Caesar*, &c. But how shall they prove the Indictment? Why that's the easiest thing in the World; it is but looking out (and they are always at hand) some Knights of the Post, some false Affidavit-men, catch-Poles, and false Evidence, and the Sham-plot is perfected, the Indictment prov'd, and the business done. Therefore all heads to work, especially the Chief-priests (they must be in at a dead lift) and Elders and all the Council sought false witness against Jesus to put him to death, but found none: Yea though many false witness came, yet they found none. That was hard, but at the last came two false witness. And these did the business, for which they came, for which they were hired, and they were *Caesar's* Evidence, and swore for *Caesar*, and swore the matter home, and these catchers carried the cause against the greatest Innocence. Mighty glad (no doubt) were the Chief-Priest, and Elders and Council; and mightily carested and much made of were these two sham Evidences and false witness that swore home; especially after the former false witness miscarried in the Attempt, as not having got their lesson sufficiently by heart. They had needs be men of cunning and ability that can swear thorow-stich and cleaverly, mixing some Truth and probable Circumstances amongst many, and amongst the main Lie: There is art in daubing.

Ibid. p. 23.

68. From a Lion, a Tiger, a Woolf or a Serpent, we may make some defence and provision, but this kind of Snake is *Anguis in herba*, no fore-sight, no caution, no prudence, no innocence can defend from the sting of this forked, venomous, and murdering Tongue, except a man abandon all society with Man-kind. *Ibid.* p. 23.

69. Men may keep these Snakes (and but perhaps neither) out of their Bed-chamber, scarcely out of their Houses, however not out of publick Houses, Churches, Courts of Judicature, Exchanges, and publick Assemblies, so that if they can but bring good proof of the *Circumstances*, as that they were at such a time in such a Church, Assembly, Exchange, publick meeting in Court, City, or Country; let them alone to swear what they heard there. These (I say) are the great Plague, the non-such Pests of all Society, the common Nulance: no former Age, (that I read of) can parallel ours for improvement of Vice and Mischief. What Blockheads were the *French-mens* Ancestors in the Art of poysoning, in comparison of the present skill and dexterity? What Blockheads were the *Irish*, the *Native Irish* in all Arts and Mysteries imaginable in former Ages? But now how ingenious (though some of them are but Bunglers still; and enough to destroy a neat well-laid, and well-contriv'd Plot in the management, for want of skill in a *subtile Intrigue*) but time and good Tutors may improve them, if there be first a willing mind. *Ibid.*

70. The sin of setting Snares to catch men is so common (too too common God knows) in these days; such shamming, trepanning, that scarce any honest

(22)
man in *England* of any Eminency, but has or may have
cause to say with holy *David*; -- *Every day they wrest*
my words Ibid. p. 26.

71. Some think our Divisions are so great, that they
will not have a shorter period than the Wars and Mis-
eries of *Greece*; of the end whereof the Oracle of *Apollo*
(being consulted) replied, -- They shall surcease when
they should double the Altar at *Delphos*; was Cubique
form (which is impossible:) Yet I have other thoughts,
more faith, and better hope that our Distractions will
find a happy Conclusion, and the depth of Plots and
Sham-plots in good time be fathom'd, sounded to the
bottom, and discovered; yet truly, I think (as is said
of the Altar at *Delphos*) a period and end of our Distra-
ctions is impossible, till all *Popish Altars*, *Popish hopes*,
and *Popish claim* (by the *Pope* and his *Emissaries*) to
the Kingdoms of *England*, *Scotland*, and *Ireland*, and
the Propagation of his Superstition amongst us, be ex-
tirpate and rooted out, nay root and branch: for there
always were *Popish Plots* in the Reigns of all our Kings,
ever since the *Pope's Supremacy* and *Usurpation* have been
rejected, and whilst there is a fair prospect and hopes of
Redemption of this *Golden Fleece* (though they be but
Glimpses) there will be *Popish Plots* and *Conspiracies*, except
they Apostatize from the Principles of *Poperly*. *Ibid. p. 28.*

72. Better a thousand times (if possible) to die a
true *Protestant*, and a true *English-man*, by the Sham-
plots, false Witnesses, and *Popish* Maclinations, than
willingly to enslave a man's self and Posterity, Soul,
Body, Honour, Honesty, Religion, and Estate, to Ar-
bitrary and *Popish* sway; I put them together: for
like *Hippocrates's Twins* they are born, and live, and
die together. *Ibid. p. 34.*

73. 'Tis senceless to doubt the being of a *Papish-Plor*, that never ceas'd (since *Hen. 8.*) in *England*: But now by *Coleman's* Letters it infallibly appears, that they never had such blessed hopes of converting these Three Kingdoms since the Bon-fires in *Smithfield* in *Queen Maries* days, as now at this time, now that--

And the more impudently they deny so clear a truth, the more cause we have to abominate the Villany of that Religion, that hardens men in Lies or Equivocations even to death; and the more they deny it, after such apparent and manifold conviction, the more suspicious and dangerous it is by the combined endeavours to conceal it, and to turn the edge thereof upon the *Protestants*. *Ibid.* p. 35.

74. Indeed no man can deny but 'tis politickly and craftily done, to endeavour to put out the eyes of those men that are most quick-sighted to discern their dark mysterious and hellish Intrigues; Or if they could but be *Godfrey'd*, *strangl'd*, *hang'd* or *stab'd*, the business would be done as effectually, and to all intents and purposes. Especially, if the *Sham-evidences* would but be improv'd and manag'd with some Lawyer's *Hackney-tongue*, whose Conscience is so often sold *pro & con*, right or wrong, for Plaintiff or Defendant (who bids most, and who comes first) prostituted and set to sale, when Merchandize is indifferently and equally made of Truth and Falshood): the Snare of catching men would be the stronger, and the Feat more currant. *Ibid.* p. 36.

75. A Christian is bound to choose the Communion of the purest Church, and not to leave that for a corrupt one, though called never so Catholick. *Sillingfleet's Idolatry of the Church of Rome.* p. 8.

76. *Eccle.*

76. Ecclesiastical Laws must be imposed so as to leave our liberty unharmed. *Bishop Taylor's Cases of Conscience*, p. 301.

77. Laws of burden are alwaies against Charity. *Ibid.* p. 310.

78. Ceremonies oblige no longer than they minister to the end of Charity. *Ibid.* p. 314.

79. Ecclesiastical Laws must ever promote the Service of God, and the good of Souls, but must never put a Snare or Stumbling-block to Consciences. The Authority which the Lord hath given is for Edification, *Ibid.* p. 323.

80. Though significant Ceremonies can be for Edification to the Church in some degree, and in some persons; yet its to be considered, whether the introducing of such things doth not destroy the Church, not only in her Christian Liberty, but in the simplicity and purity, and spirituality of her Religion, by insensible changing it into Ceremonial and External Service. *Ibid.* 325.

81. A Symbolical Right of Humane Invention, to signifie what it doth not effect, and then introduced into the solemn Service of God; is so like the vain Imaginations and representations forbidden in the second Commandment, that the very suspicion is more against Edification, than their use can pretend to. *Ibid.*

82. Were we so happy but to take off things granted unnecessary by all, and suspected by many, and judged unlaw-

unlawful by some, and to make nothing the bounds of our communion, but what Christ hath done; viz. One Faith, one Baptism, &c. allowing a liberty for Matters of Indifferency, and bearing with the weakness of those who cannot bear things which others account lawful, we might indeed be restored to a true Primitive Lustre far sooner than by furbishing up some antiquated Ceremonies, which can derive their Pedigree no higher than from some ancient Custom and Tradition. God will one day convince men, that the Union of the Church lies more in the Unity of Faith and Affection, than in Uniformity of doubtful Rites and Ceremonies. *Stillingsfleet's Irenic. p. 121.*

83. It would be strange the Church should require more than Christ himself did, and make other Conditions of her Communion, than our Saviour did of Discipleship, &c. *Preface to Irenic. p. 8, 9.*

84. Without all Controversie, the main In-let of all the Distractions, Confusions, and Divisions of the Christian World, hath been by adding other Conditions of Church-Communion than Christ hath done. *Ibid.*

85. And therefore were there that Spirit of mutual Condescension which was most certainly in *Ecclesia primitiva*, in the first and truly Primitive Church in the Apostles times, our breaches as to this thing too might soon be closed up, and the *Voice of Schism* be heard amongst us no more. *Irenic. p. 122.*

86. What Charter hath Christ given the Church to bind men up to, more than himself hath done, or to exclude those from her Society who may be admitted into Heaven? *Ibid. p. 8.*

E

87. It

87. It cannot but be looked upon as a Token of God's severe displeasure against us, if any though unreasonable Proposals of Peace between us and the *Papists*, should meet with such entertainment among many; and yet any faint offers of Union and Accommodation among our selves, be so coldly embraced and entertained. *Ibid.* p. 123.

88. The least Peg scrued up too high in the Church, soon cauſeth a great deal of discord, and quickly puts mens Spirits out of tune. *Ibid.* p. 47.

89. Nothing should be imposed as necessary but what is clearly revealed in the Word of God. *Ibid.* p. 62.

90. But as for the way, manner, and circumstances of Worship, we are to follow the positive Laws of God. *Ibid.* p. 36.

91. Certainly the Primitive Church that did not charge mens faith with such a load of Articles, as now in these latter Ages men are charged with, would much less burthen men with imposing doubtful Practises upon them as the ground of Church-communion. *Ibid.* pag. 122.

92. Let men turn and wind themselves which way they will, by the very same Arguments that any will prove Separation from the Church of *Rome* lawful, because she required unlawful things, as the Conditions of her Communion, it will be proved lawful not to conform to any suspected or unlawful practice required by any Church-government upon the same terms, if the thing so required, be after serious and sober enquiries, judged unwarrantable by a man's own Conscience.

ence. And withal its to be considered, that our best Writers lay the Imputation of *Schism* not on those who withdraw Communion, but on them for requiring such Conditions of Communion (whereby they did rather eject men out of their Communion, than others separate from them.) *Ibid.* p. 120, 121.

93. The Episcopal men will hardly find any evidence in Scripture, or the practice of the Apostles, for Churches consisting of many fixed Congregations for Worship, under the charge of one Person, &c. *Ibid.* pag. 114, 115.

94. From this monopolizing of Churches to Parties, hath proceeded that strange uncharitableness towards all who come not up to every circumstance of their way and method. *Preface to Irenic.* p. 5.

95. Princes have no right to call or confirm Preachers, but to preserve such as be sent of God, and give them liberty for their preaching, and security for their persons; and if Princes refuse so to do, God's Labourers must go forward with that which is commanded them from Heaven. *Bishop Bilson of Subjection,* p. 236.

96. When we shall come to the Question of *Schism*, I perswade my self, that I shall plainly shew, that the most vehement Accusers are the greatest Offenders; and that they are indeed at this time the greatest *Schismatics*, who make the way to Salvation narrower, the Yoke of Christ heavier, the difference of Faith greater, the Conditions of Ecclesiastical Government harder and straiter, then they were made at the beginning by Christ and his Apostles: they who talk of Unity, but aim at Tyranny, and will have peace with none but with their Slaves and Vassals. *Chillingworth's Safe way.* p. 180.

97. Because the use of Sacraments in a Christian Church ought to be the most free from all exception, and they ought to be so administred as rather to invite than discourage scrupulous persons from joyning in them: I do think it would be a part of Christian wisdom and condescension in the Governours of our Church to remove those Bars from a full Communion. *Unreasonableness of Separation. p. 82.*

98. *Heresie* and *Schism* as they are in common use, are two Theological Scare-crows, which they who uphold a Party in Religion, use to fright away such, as making an Inquiry into it, are ready to relinquish and oppose it, if it appear either erroneous or suspicious. *Hales's Tract of Schism. p. 191.*

99. In regard of divers Distempers men are subject to, Dissention and Disunion are often necessary, when either false or uncertain Conclusions are obtruded for Truth, and acts either unlawful or ministring just scruple, are required of us to be perform'd; in these Cases, Consent is Conspiracy, and open Contention is not Faction or Schism, but due Christian Animosity. *Tract of Schism. p. 194.*

100. Where cause of Schism is necessary, there 'tis not he that separates, but he that occasions the separation is the Schismatick. *p. 199.*

101. In all publick Meetings pretending Holiness, so there be nothing done, but what true Devotion and Piety brook, why may I not be present in them and use communion with them? *p. 29.*

102. Were

102. Were *Liturgies* and *Publick Forms of Service* so framed, as that they admitted not of particular and private Fancies, but contained only such things in which all Christians do agree, *Schism* and *Opinion* were utterly vanished, For consider of all the *Liturgies* that are or ever have been, and remove from them whatsoever is scandalous to any Party, and leave nothing but what all agree on, and the event shall be, that the *Publick Service of God* shall no ways suffer: Whereas to load our *Publick Forms* with *private Fancies*, upon which we differ, is the most Sovereign way to perpetuate *Schism* unto the worlds end. *Prayer, Confession, Thanksgiving, Reading the Scripture, Administration of Sacraments*, in the plainest manner, were matter enough to furnish out a sufficient *Liturgy*, though nothing either of *private Opinion*, or of *Church Pomp*, of *Garments*, of *prescribed Gestures*, of *Imagery*, of *Musick*, of *matter concerning the Dead*, of many *Superstuities*; which creep into the Churches, under the name of *Order* and *Decency*, did interpose it self: For to charge *Churches* and *Liturgies* with things unnecessary, was the first beginning of all Superstition, and when Scruples of Conscience began to be made or pretended, then *Schism* began to break in. Page 216, 217.

103. If the *Spiritual Guides* and *Fathers* of the Church would be a little sparing of incumbring *Churches* with *Superstuities*, and not over rigid either in reviving obsolete *Customs*, or imposing new, there were far less danger of *Schism* or *Superstition* and all the Inconvenience were likely to ensue; would be but this, they should in so doing, yield a little to the Imbecillities of Inferiours; a thing which *St. Paul* would never have refused to do. p. 218.

104. Where-

104. Wheresoever false or suspected Opinions are made a piece of the *Church Liturgy*, he that separates is not the *Schismatick*; for it is a like unlawfull to make Profession of known or suspected falsehoods, as to put in practice unlawful or suspected Actions. *Ibid.*

105. They but abuse themselves and others, that would perswade us, that Bishops by Christ's Institution have any Superiority over men further than of Reverence; or that any Bishop is Superiour to another. *Page 224.*

106. It hath been the common disease of Christians from the beginning, not to content themselves with that measure of Faith, which God and Scripture have afforded us; but out of a vain desire to know more than is revealed, and have attempted to discuss things of which we have no light from Reason nor Revelation: Neither have they rested here, but upon pretence of *Church Authority*, which is none, or Tradition, which for the most part is but figment; they have peremptorily concluded, and confidently imposed upon others. *p. 212, 213.*

107. In *Jesus Christ* there is neither high nor low; and in giving Honour every man should be ready to prefer another before himself: which sayings cut off all Claim to Superiority by Title of *Christianity*; except men can think these things were spoken only to poor and private men. *p. 125.*

108. This abuse of Christianity, to make it lacquey to Ambition is a vice for which I have no extraordinary name of Ignominy, and an ordinary I will not give it, least you should take so transcendent a vice to be but Trivial. *Ibid.*

109. All

109. All pious Assemblies in times of Persecution and Corruption, howsoever Practised, are indeed or rather alone the lawfull Congregations; and publick Assemblies, though according to Law, are nothing else but Riots and Conventicles, if stained with Corruption, and perfitition. P 231.

110. The Church as it imports a visible Company in Earth, is nothing else but the Company of Professors of Christianity, wheresoever Disperst in the Earth. To Define it by Monarchy, under one visible head, is of Novelty crept up, since men began to change the Spirituall Kingdom of Christ to secular Pride and Tyranny, and a thing never heard of, either in the Scriptures, or in the writings of the Ancients. p. 137.

111. Schism is sometimes upon the account of matter of Fact, as when it is through error taken for necessary, that an *Easter* must be kept; and upon worse then Error if I may so speak, (for it was no less then a point of *Judaism* forced upon the Church) p. 202.

112. It is Schism upon wilfulness that brings Danger with it; Schism upon mistake, and Schism upon just occasion, hath in it self little hurt, if any at all. p. 84.

113. Why should it be any longer said, and that with so much colour of Truth, that Loyalty and Piety can not dwell together in the same Breast? Why should it be any longer said to our shame, that swearing, and drinking, and deriding Religion, and making a mock of Holiness, are the principall Badges of such as call themselves Loyallists? *Ellis's* Sermon before the Marquis of Newcastle. p. 38.

114. A Citizens Skull is but a thing to try the Temper of a Soldiers Sword upon. *Lestrang's Apology. p. 48.*

115. The very mention of a Parliament Inrages them, and there is reason for it, there heads are forfeited, and if Law lives, they must perish: But all this while, are not we in a good Condition, when the Transgressors of the Law, must be the Judges of it. *Apology. p. 51.*

116. A Furious Busle the Presbyterians make with silly people for fear of Popery. *Lestrang's Relapsed Apostate. p. 240.*

117. I Desie any man to produce another Gentleman in the Kings Dominions under my Circumstances, that hath suffered so many illegall, Arbitrary and mean Injustices from any abusers of the Kings Bounty, inso much that after one and thirty years faithful service to the Crown, the Bread hath been taken out of my Mouth, and in a large proportion shared among some of those very people that pursued the late King to the Block; *Lestrang's Englishmans Birth Right. p. 44.*

118. Who knows not that Interest governs the world, and that for Reasons best known to themselves, he that is a Protestant in his heart, may be induced rather to appear a Papist; and the other, though in Heart a Papist, may find it his Interest yet to seem a Protestant. *Lestrang's further Discovery. p. 18,*

119. We find the Court dangerously Thronged with Parasities, Knaves Represented to the King for honest men, and honest men for Knaves. *Lestrang's Caveat for Cavalliers, p. 12.*

120. If

120. If men will be Dama'd, they had better Dama Rich than Poor, and keep their Lacquies and their Whores, and at last go to Hell in Triumph. *Le Strang's Apology. p. 23.*

121. A Parisian Massacre, a Guisian League, a Powder Treason, a Covenant Reformation, a *Spanish* Inquisition House, and an *English* High Court of Justice, the fighting for Reformation and bidding Defiance to Heaven by whom Kings Reign; these are Abominations so scandalous and Antichristian, as do *non-plus* Hyperbolies, and silence Invention; and next to these there is scarce anything more Criminal than the equally sinful and Ridiculous Bill against the Succession of his Royal Highness. *Goulds Sermon, p. 201.*

122. I believe the Framers of that Bill had a further Design than the Dukes Person, and am clearly of Opinion that there is both a Popish Plot, and a Presbyterian one at this time against the Church or the King, or both in Conjunction. *Ibid.*

123. He that maintains such a thing in a Parliamentary Session (speaking of the Dukes Bill) is not so well qualified for *Westminster* as *Bedlam*. *Ibid. p. 203.*

123. The Doctrine of taking away the right of Succession came from *Rome*, the People had it from the Devil &c. *Ibid.*

124. I blefs God I have the Spirit of an *English* man and uy knoes, due to God and the King, shall never be yielded up to Usurpers, come what will, come Hanging, Burning, or any other, or all the Torments that exercised the Patience of the Primitive Christians. *Ibid. p. 281.*

Query. Whether this Blade be not more fool-hardy than

Rich than Poor, and keep their Lacquies and their
120. If men will be Damnd, they had better ~~be~~

129. Infinite Obligations lieth on us to the greatest thankfulness to our good God, for rescuing these Nations from under the *Roman Yoke*; and for these Miracles of Mercy which he hath wrought for us, in blasting so many of their deep-laid Designs, their late great Conspiracy, and late Sham-Plots, for the reducing us to our old Captivity. *Dr. Fowler's Sermon*, page 5.

126. He hath no participation of the Godlike Nature and Life, which is of a quarrelsome, contentious, uncharitable spirit. *Ibid.* p. 27. non enim consiliarius
127. There are too too many among our selves, that do little consult our Churches Interest, nor consequently the Interest of the Protestant Religion, but greatly deserve both, by their intemperate Heats, and branding all with the names of *Fanatics* and *Presbyterians*, who are not come up to their Pitch, and in all things just of their Complexion; although they be as obedient to both their Civil and Ecclesiastical Superiors as themselves. *Ibid.* p. 28.

128. We ought by Love and Sweetness to encourage Men all we can, and not by Soreness and Censoriousness tempt those to depart from us, who would gladly hold communion with us. *Ibid.*

129. Where we find an inclination towards returning in any that have departed from us, we should be glad to meet them half way, in order to the bringing them over to us. *Ibid.*

n. 136. I do believe if all the Church of England were of this mind, it would greatly lessen the number of Dissenters. *Ibids.*

131. There are too too many Debauchees in the Na-
tion, who would be thought great Champions for the
King

King and the Church, but do infinite prejudice to both, by mad and frantick expressions of their Zeal; and mighty honour to *Fanaticism*, by charging all with it, that run not with them to the same excess of Riot, *Ibid.* p. 29.

132. One would think that these, whatsoever they pretend, do really design nothing more, than to make both the King and the Church as friendless as they are able; Heaven help them both, should they ever be so unfortunate (which God forbid) as to stand in need of this sort of People. *Ibid.* p. 30. Judging of Hudding and Heatching, Cursing and Damning, and giving vile Names would do the business; then let them alone to protect the King and the Church; but former experience hath assured us, that those are the best Weapons that most of them can boast of, their being good at. A Neighbouring King, and the Church of Rome, may with God's Blessing on the hearts of these Gentlemen; but our own King (whom God preserve) and the Church of England, have little reason to con-
 them thanks, for any service they are like to do them. *Ib.*

Query. Whether Heraclitus, the Observer, and Thompson, are then like to do the Church of England so much service as they pretend to? And to shew that they are contrary to the King's mind, I shall conclude with two passages of His Majesty's Proclamation against Vicious and Debauched People.

"We think it high time to shew Our dislike of those against whom We have been ever enough offended, though We could no in this manner reward it, who, under pretence of Affection to Us, and Our Service, a Game to them loves the liberty of Revelling, Threatning, Reproaching others; and as much as in them lies,
 "endea-

“endeavor to still and divert their good Inclinations
 “to Our Service; and so to prevent that Reconciliation
 “and Union of Hearts and Affections, which can only
 “with God’s Blessing, make us rejoice in each other, and
 “keep Our Enemies from rejoicing.

“There are likewise another sort of Men, of whom
 “We have heard much, and are sufficiently ashamed,
 “who spend their time in Taverns, Tipling-Houses, and
 “Debauches, giving no other evidence of their Affection
 “to us, but in drinking Our Health, and inveighing
 “against all others, who are guilty of their own dishonour
 “Temper; and who, in truth, have more discredit Our
 “Cause, by the Licence of their Manners and Lives,
 “than they could ever advance us by their Affection or
 “Courage.

FINIS

There is lately Published an ingenious Piece, Intitu-
 led, *The Horrid Sin of MAN-CATCHING*. The
 Second Part. Or, further Discoveries and Arguments
 to prove, That there is no Protestant Plot. And that
 the Design of casting a Plot upon them by the
 Suborned Man-Catchers, was antecedent to the first dis-
 covery of the Popish Plot. Together with some fur-
 ther Discoveries concerning Mr. Booth. Humbly
 Dedicated to the Right Honourable the Earl of Shaftesbury.
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